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Christian News-Letter

THE LOVE AND THE WRATH

Philip Mairet

MORAL RE-ARMAMENT

T. M. Heron

RACIAL CHRISTIANITY

Roland Oliver

EDITED BY JOHN LAWRENCE

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CHRISTIAN

NEWS-LETTER

From the Editor

How are we to choose between the various evils offered to us under the labels of war and peace? It is understandable to choose pacifism or neutralism, but anyone who makes that choice ought to realise that if he persuaded enough other people to agree with him, we should probably have Communism in this country. And Communism means among other things Vorkuta, and it might mean the persecution of Christianity. It is self-deception to pretend otherwise.

But if you reject pacifism, as most of us do, what are you choosing instead? In 1939 we thought it was better to face whatever might come rather than submit to Hitler. Under these circumstances that was right, but now we have a different equation to solve. Whether we, the British, make our own hydrogen bomb or not, another war would be likely to be a nuclear war, and it is clear that this would be much worse than the wars with Hitler and the Kaiser, but we do not know just how bad it would be. Our Governments do not tell us all that they know, and it is clear that even they do not know all that one needs in order to make a responsible choice of the lesser evil. The Americans miscalculated the effect of the first nuclear explosion at Bikini and it is prudent to expect that a full-scale nuclear war would produce much greater miscalculations. Even now do we allow enough for this and have we considered as carefully as we ought the possible effect of our present conduct upon generations yet to be born?

Many readers will have seen a letter to *The Times* from Prof. C. H. Waddington, of the Institute of Animal Genetics at Edinburgh, which states that it is "almost certain that atomic and hydrogen bomb tests will tend to produce long term genetical effects of a harmful kind." He concludes: "it seems probable that up to the present the extent of the damage done is slight. But unless it is carefully watched, it could . . . grow to extremely important dimensions before producing any overt effects which would force it into general notice." If those are the dangers of peace-time experiments with nuclear weapons, what are we to expect from full-scale nuclear war?

The occasion of Prof. Waddington's letter is to support the excellent proposals of the Federation of American Scientists for the creation of a U.N. Commission "to assess the more insidious dangers of the general increase in atmospheric ionization caused by atomic and hydrogen bomb tests." Let us indeed press for research into these matters, let us hope that the results of this research will be reassuring and that co-operation in research will lead on to co-operation in other things. But such research would not give useful results for some years, and in the meantime are we justified in further tests of nuclear weapons?

Even if it should turn out to be safe to experiment with these weapons on the present scale, it does not follow that we would be justified in using them on the scale necessary to win a war. Indeed the Federation of American Scientists point out that "almost all authorities agree" that the "danger threshold would . . . be exceeded in . . . a major atomic war." Surely the right of self-defence does not justify actions which might gravely injure future generations? And if it does not, what is the point of experimenting with weapons which ought not to be used even in self-defence?

Generals in Politics

The picture of soldiers as brave, stupid, unimaginative men is a long time a-dying, but nowadays a successful general needs great intelligence and a great deal of imagination. And that goes for admirals and marshals, too. Moreover, the terrible responsibilities which senior officers have to bear bring them up against realities which the rest of us can ignore. This can make men callous but more often than not it makes them suspect that it makes them turn to resources outside themselves, and that is one reason why there are so many Christian generals.

Even in the past, the rôle of generals as promoters of war has been exaggerated and today they are very apt to be on the side of peace. The last war was made by the civilian Hitler and not by the German General Staff. So I am often pleased when former generals come to the top in politics. General Eisenhower certainly cares more for peace than many of his critics who have seen less of war than he has. Of course there are generals and generals, and I will not pretend that General MacArthur is my favourite American statesman, but even he seems to be changing his tune; he knows too much about war to be blind to the meaning of the hydrogen bomb.

And in our own country one of the assets of Sir Winston Churchill has always been and still is that he is a soldier at heart. That is no guarantee that he will always be right, but in his case it does mean that

great decisions affecting peace and war are taken with a deep sense of responsibility to humanity. His approaches to Mr. Molotov have shown imaginative statesmanship and the best hope for peace lies in judicious severance along such lines.

It has not been sufficiently observed that in Russia every change in the Government since the death of Stalin has meant an improvement in the political status of the army. First the recall of Marshal Zhukov from the post of second in command at the defence ministry under Marshal Bulganin indicated that the new rulers were relying at least to some extent on the support of professional soldiers, as opposed to party bosses in generals' uniform. Then the overthrow of Beria was accomplished with the active support of the army and at about the same time Zhukov became a full member of the Central Committee of the Party. It is a reasonable guess that since then the political police have found that their power in the army is subject to practical limitations. And finally when Malenkov was overthrown, Marshal Bulganin, a political general but a general for all that, became Prime Minister and Marshal Zhukov, a real soldier, became Minister of Defence. (In parenthesis, let me draw attention to the first-hand story of a violent quarrel between Malenkov and Zhukov told by Stalin's nephew, who is now in the west; see "My Uncle Joe" by Budu Svanidze, pp. 124-126.) It would be easy to build too much on these meagre indications, but it does look as if the Soviet Army was no longer entirely under the thumb of the Communist Party. Looking back on events, it may be that the turning point came during Hitler's war when the Soviet Government began to encourage the growth of *esprit de corps* and professional pride among army units. A visible symbol of these things may be found in General Ignatieff, a former Tsarist officer of distinguished descent who has been given the job of training cadets in the traditions of the Russian army and in the standards of behaviour and of good manners that ought to be required of an officer. Superficial people used to call him the dancing master of the Red Army. But there was something impressive about General Ignatieff. An honourable, upright and patriotic man, he was very tall but held himself as straight as a ramrod in spite of his years. I fancy that he did good to the officers. But in any case, I think we should be glad to see professional soldiers taking political responsibility in the Soviet Union. Marshal Zhukov has been a member of the Communist Party since 1919, but men like him are more flexible than the average doctrinaire party leader. And behind them stand the ranks of new style Soviet officers, men who are patriotic Russians and who probably accept the Government of their country as they find it, but

are not greatly interested in Marxist theory and look to life for the good things which sensible people want everywhere. In a recent interview with some American journalists, Marshal Zhukov said at the height of an argument about American bases: "It seems to me that it is time to put an end to military competition since it falls as too heavy a burden on the people." That is not the ordinary language of Communist polemics.

Christian Sociology

Mr. T. M. Heron's controversial article on M.R.A. which we published on another page bids fair to stimulate as many different opinions as M.R.A. itself. Mr. Heron maintains that the report on M.R.A. issued recently by the Social and Industrial Council of the Church of England does not go far enough in spite of all the learning and insight which it shows. He believes that this is no fault of the Social and Industrial Council; they are not equipped to carry out this kind of enquiry on its sociological side. Indeed the churches have no means of bringing a professional sociological approach to bear on their problems; it is vital that this gap should be filled, and Mr. Heron therefore proposes that an Institute of Christian Sociology should be set up and he estimates that the cost would be of the order of a million pounds. This figure should cause no dismay; if the money is needed it must be found. Indeed the spiritual cost of such an enterprise will be harder to meet. It would do more harm than good unless the staff of the institute combine professional competence with unusual spiritual qualities. But where are they to come from?

Mr. Heron is a member of the Christian Frontier Council, but his proposals have not been discussed by that body; and they must be considered as his personal ideas. But they have already brought a varied and most interesting correspondence to this office. Some correspondents are enthusiastic; others see dangers and some of these are real dangers. One friend writes: "The name suggested is a disaster. What's in a name? Everything. The choice of a name may involve unconscious assumptions from . . . which we can never afterwards escape." Do we want an Institute of Christian Sociology or a Christian Institute of Sociology? Is there such a thing as Christian sociology any more than Christian mathematics or Christian physics? Mr. Heron evidently thinks that there is. Anyway, is it reasonable to expect that a new Institute could do anything other than the things which a

already being done by William Temple College and Dunford College? Or if more is needed, should it not be built on the foundation of this existing work? Is a high-powered institute the most urgent need at this moment? Ought we not to concentrate on elementary training of larger numbers of ordinary people before we set up a staff college? What sense do we attach to the word "sociology" at the present time when sociology is splitting into social philosophy on the one hand and on the other a scientific study of society which uses empirical methods in much the same way as the science of economics? Is it not a fundamental mistake to suppose that science in any form can do the job which most needs to be done? A friend writes that "the proposal does not take sufficient account of the radical difference between revelation and scientific discovery. Does not revelation require in the recipient repentance, the broken spirit, a being born again? And require this anew every time? It can't be stored up for daily reference on the shelves of an institute. The members of the institute, if they are to receive it—would they not have to live the life of a Christian Community, in mutual forgiveness and in the fellowship of the Holy Spirit?" To this Mr. Heron answers "yes." But then is not "Institute" a misleading name? Another friend writes that we want not "Christian Sociology" but "a Christian critique of Society." Another fears an institute for producing "formularised insights on sociology and public affairs"; he says that in the past "these formularisations have been, on the whole, a disguised expression of the power-interests of the professional priesthood", of the Scribes and Pharisees of each generation, and he points out that "once you begin to staff a new institution like this, you automatically create a 'new clergy'—whether the staff are ordained or not."

There are certainly answers to some of these questions; there may be answers to all. Everything depends upon the way in which the idea is developed. And it will not be easy to work out a plan which avoids every fatal danger and then to get the right people to execute it. One thing is clear: nothing of this kind will succeed unless it is Ecumenical. But are we ready yet for Ecumenical co-operation in such a project? Christians from the Catholic tradition sometimes put forward a "Christian Sociology" which makes Christians from the reformed tradition inclined to dispute whether any sociology is Christian in the proper sense.

Robots, Luddites or What?

Mr. Michael Perrin's article on "the Coming Industrial Revolution"

which is published in this issue of the CHRISTIAN NEWS-LETTER, puts a big problem which may be on us in a very few years when automatic processes in industry and in city offices become common. But he does not have space to develop all the implications of his thesis or to indicate, except in the broadest way, how the problem ought to be tackled. Automatic factories ought to be, and can be, a blessing, but if we do not prepare ourselves in advance they may produce unemployment and social disorder besides which the political and economic crisis of the 1930's will seem child's play. But how do we set about preparing ourselves? How is work to be spread out among fewer people? What is to happen to unskilled people for whose labour there may be no demand? To what new concepts of work and leisure must we become accustomed? Above all, how are the new machines to be designed so that those who operate them may lead a fully human life? By what stages ought changes to be made so that everything is not in upheaval at the same time? How can the machines be made our servants and not our masters? Are they to be designed so that the men and women who work them will be able to talk to each other, or will they be strung out like knots on a string? It makes a great difference, for instance, whether the workers sit facing each other or back to back. At this stage such things can be provided for in the design, but soon we may find ourselves bound to established arrangements. And there are many other questions which are easier to ask than to answer. The Department of Scientific and Industrial Research and the Institute of Production Engineers, to mention no other, are already doing back-room work on such questions, but it will need a great and concerted effort to find even provisional answers to the most pressing questions. And the experts will need the support of a wide-awake public opinion. Is this a field where an Institute of Christian Sociology could make a contribution?

Communication and Psychology

It is often remarked that nowadays the language of theology has "lost its meaning". But I wonder whether this is quite so new a thing as one might suppose. The language of theology is a language of abstractions; and abstractions are always apt to miss making their impact unless they are continually brought to life by their concrete counterparts. It is possible to talk about the incarnation without bringing it home that God became flesh. So I suspect that the language of theology has always been losing its meaning and recovering it again through contact with the concrete language of

the Bible. If theological language has worn very thin of late, that is partly because most of us do not hear sermons or read books which clothe the abstractions of theology with concrete examples taken from the Bible, or indeed from other familiar sources. There is plenty of good theology in hymns which we all know and there are many people who cannot take theology in the raw but would willingly take it in hymns, if only they knew that some hymns are theology. Indeed the popularity of hymns on the B.B.C. and the fact that about 15% of the adult population listen every Sunday to People's Service on the Light Programme, which stresses concrete Biblical themes, are facts which indicate a hunger for these things.

Abstractions are necessary for exact thought and it is absurd to suppose that we could ever manage without theological language or that the traditional way of expressing theological thoughts could ever be supplanted. But in every age traditional modes of expression need to be supplemented. We must express old truths in terms of the disciplines to which we are accustomed, in terms of our own experience. Only then will the older forms of expression recover their full meaning for us. One useful way of doing this is to put the Biblical view of man into relation with the researches of analytical psychology. If the Bible gives a true view of man, it is only a question of time before the scientific methods of modern psychology lead to the discovery that the full truth about man includes certain things which are to be found pre-eminently in the Bible. Mr. Philip Mairet's article on "The Love and the Wrath" explores two aspects of this. Dr. Wellisch makes the relations between the teaching of the Bible and of psychology quite explicit and no doubt Mrs. de Forest realises perfectly well the relation between Christian teaching and what she is saying. But sometimes psychologists seem to stumble on specifically Christian truths without knowing what they have done. The late Karen Horney's "The Neurotic Personality of our Time" does not mention the word "pride" once, if I remember rightly. But in effect the whole book is a long homily on the fearful consequences of the sin of pride. One can imagine a whole course of sermons on pride preached from it, chapter by chapter. A Christian could use Karen Horney's material without constraint, but he would not stop where she stops. He would find himself trying to relate the psychological concept of neurosis and the religious concept of sin.

That does not mean that psychologists should bring theology into the books which they write. Indeed a friend who is himself a practising psychologist asks whether Karen Horney's "sermons on

pride would be anything like so effective among those who read them—would they be read at all?" if their theological implications had been made explicit. He adds: "Is it not for the theologian in the first place to take up the psychological argument and so to say return it to the psychiatrist with theological notes in pretty well all the margins? I have no doubt whatever, myself, of the close connection between sinfulness, neurosis and some psychosomatic illnesses. But I believe the whole field of psychological illness has to be explored and described (by, if you will, an evil and adulterous generation of psychiatrists) *before* the relation of all this to sin, as the Christian knows it, can begin to be understood."

The Convocations and the C.S.I.

Joy and pain come very close together in Ecumenism, but we do not all find our joys and pains at the same point. If we did, there might be no need for Ecumenism, but as things are we must try to suffer with those who differ from us when something that we have done causes them pain. Those who believe that the establishment of the Church of South India was God's will and that it has been followed by singular blessings cannot find it easy to enter into the feelings of those who are grieved by what was done in 1947. For these the only way to share this burden is to turn their own hearts and minds to some matter where they themselves find special difficulty. For many of them relations with the Roman Catholic Church are the hardest part of Ecumenism, and for such people to read a book like Fr. Henry St. John's *Essays in Christian Unity* (Blackfriars, 12s. 6d.) is a searching experience. Fr. St. John brings one up against some very big obstacles, he puts his case with charity and a deeply felt wish to understand others. Yet I never quite get to grips with his inner thought, and though he was once a member of the church to which I belong he seems subtly to misunderstand us. Sometimes we seem like men trying to find each other in the dark; we hear each other's cries and hurry to the spot from whence they seem to come, but when we get there we do not find each other. To perceive that there is something mysterious here is to take the Ecumnical leap, after which nothing seems quite the same. There comes a moment when you must leap in the dark trusting God to bring you to His light, or so it seems to many of us. But Fr. St. John writes "when all the psychological barriers have been removed, and doctrinal divergencies are clearly demarcated and seen in their true perspective, Christendom will still be confronted with the final

question: Catholic Church or Reformation?" Many non-Roman Ecumenists would answer that we cannot know such things. They believe that God has called us to a journey whose end we cannot see and which perhaps we ought not to ask to see.

Such things are disturbing and perplexing and I sympathise with a Roman Catholic friend who asks what all this means. He distinguishes, rightly I think, between a leap into the dark and a leap from the dark, and he asks whether one must not start from a clear and firmly held doctrinal position. So far, all Ecumenists would agree; indeed you cannot take the Ecumenical leap unless you know where you stand. That is part of the paradox. It might not be difficult to express in logical terms some of the experience which lies behind this way of thinking, but it would be premature to do so. The first thing in every religious experience is to accept. Explanation and definition come afterwards; they have their place but it can be a mistake to define too soon or too much. There is a time to define and a time to refrain from defining.

But in the meantime there are decisions to be taken next month by the Convocations which may affect relations between the Churches in this country for many years to come. In 1950 the Church of England put off for five years a number of decisions about its relations with the new Church of South India so as to give time for the C.S.I. to begin to find itself. This period has now expired. There are still 22 years to run before the C.S.I.'s transition period of 30 years will be ended, so the decisions now to be taken will not be the end of a process but they will indicate a direction. All Christians have reason to pray for the Convocations, not that they may adopt any particular solution but that they may seek and find the will of God and above all that everything may be done in love, charity and humility.

J. W. L.

During the last year or so I have come to appreciate the "worldliness" of Christianity as never before. The Christian is not a homo religiosus, but a man, pure and simple, just as Jesus was a man...—Dietrich Bonhoeffer.

This is what I mean by worldliness — taking life in one's stride, with all its duties and problems, its successes and failures, its experiences and helplessness.—Dietrich Bonhoeffer.

The Love and The Wrath

PHILIP MAIRET

The title of Dr. Wellisch's book* will arrest the attention of anyone who, knowing what the name of Isaac means to Jews, Christians and Moslems, knows also what the name of Oedipus signifies for latter day psychology. Juxtaposition of the two names will of itself set such a reader wondering if this author has new light to shed upon what may well be the most challenging and baffling of modern questions—namely, the relation between revealed religion and the disclosures of psychiatry since that study has been revolutionised by Freud and his followers. No one who buys the book for this reason need be disappointed. It is not, indeed, a book for everyone: to those who know nothing of psycho-analysis one could hardly recommend it. But for a Christian reader who has ever been fascinated or worried by the literature of the Unconscious, Dr. Wellisch's brief, earnest essay may be a godsend.

The stories of the Greek son who killed his father, and of the Hebrew father who after all did not kill his son, represent, from widely diverse aspects, the same deep, primordial dilemma of fallen mankind. The essential, inherited wound in the soul of man is from the purely earthly point of view the vitiation of the love between the generations, as we can deduce from each of the theistic world religions, best of all from Christianity. From our ordinary, everyday thinking this is more or less screened: it presents itself to us in disguises. But there is one simple commonsense point of view from which the central importance of the father-son relationship is obvious—namely, the point of view of our mortality.

Each of our individual lives is a very temporary link in an indefinite multitude of lives fanning out before and after. The number of my parents and grandparents multiplies backward in time, by something like geometrical progression, to include a large proportion of the human race at the dawn of history. My own function, as the focal point of an innumerable ancestry pressing forward to a potentially equal posterity, is critical—far too much so to be entrusted to any one being: it is vested in all contemporary humanity. But this does not make the individual experience of it any less vital. Each of

**Isaac and Oedipus*: by Erich Wellisch (Routledge and Kegan Paul, 15s.)

us is, according to his capacity, at the same kind of critical point in the evolution and history of man. No wonder that Freud could find, in this procreational tension of the human being, a casual factor in all the individual's other attitudes—philosophic, aesthetic or practical—towards existence. It almost stands to reason that it must be so. The point of tension is not simply individually subjective: it is a mutuality between two persons—the relation of parent to child and of child to parent. Of these, the relation of father to child is somewhat more critical than that of mother to child; simply because woman is, in this function, the nearer to Nature; and the essential problem of being human is that of separation from Nature and from God. Separated from these two poles of being, and therefore presuming to be his own end-in-itself, how is man not to grudge the demands made on him by his own offspring, how is he to prevent hatreds accumulating, on either side, into the unacknowledged wish that the other were finally and forever absent—dead?

First Dr. Wellisch reviews what anthropology has to tell us, about man's failures to love and co-operate with the next generation. This is a long, grim disclosure of war between parents and children, often to the point of murder, sometimes of cannibalism. Yet even here, there can be traced a sort of moral evolution, a dawning consciousness of sin that leads men to substitute some other victim for the son or daughter who would otherwise be killed: it leads also to the ritual murder of the son or daughter as sacrificial offering to a god. This kind of religious crime is amply recorded both in classical literature and in the Bible, where we find that it was still widely prevalent in the Near East long after the age of Abraham. Nevertheless, in Abraham's sacrifice of Isaac on Mount Moriah, that way out of the problem was finally exposed and excluded. For Abraham, Isaac and their posterity the possibility of dreaming that such a sacrifice could be desired by God, was dispelled for ever (although, even later, Jewish families were now and then re-infected with the idea by surrounding tribes and continued to be for some hundreds of years).

This was a primary meaning in the event described in Genesis XXII, which in Hebrew tradition is called the Akedah: another meaning, closely related, is that it sealed the Covenant between God and Abraham, that his children should multiply and become a great nation. The central importance of the Akedah in Jewish tradition is analogous to that of the Crucifixion in Christian teaching. Analogy between the two happenings has, of course, always been recognised,

though perhaps too little used in Christian preaching and apologetic.

There is one sense in which the Akedah has nothing to do with what we learn from the Oedipus complex of the psychologists. For one thing, Abraham's longing for fatherhood is a pure, sincere longing for posterity, for the immortality of becoming the true founder of a family, even of a race: his son Isaac is granted him as a personal gift from God, when his wife Sarah is past the age of motherhood. In the Greek myth there is no such isolation of the pure, essential, one might say the unselfish procreative desire. There could be no possibility of the commonest origins of conflict between father and son, here where the father's own dream of self-fulfilment is that his son should live. Conflict sets in upon a higher plane altogether, between Abraham's love for God and his love for the gift of God, presenting itself first as a dread of losing that love itself in his concentration upon what the love has brought him. Then, as the situation develops, he believes that he hears the voice of God telling him that he must sacrifice his only son, give back to God what he has received from him.

The Medium of Experience

So, at least, I understand the general meaning of Dr. Wellisch's exposition. A quite literal reading of the text would require us to say that God misled Abraham intentionally in order to try his faith. But revelation, as Tillich has shown, is received from the source, through the medium of the experience, and is regulated by the "norm". Our own "norm" will hardly allow us to ascribe deceptive intention to God: we are bound to attribute the deception to the medium—i.e. to Abraham as the subject who has the experience. He is placed in the extremity and agony of conflict between two beliefs—belief in the promise of God, and a contradictory belief that this promise has been revoked: and the point of the story is that he does not give up his faith; he acts upon it as he understands it, and the action proves to be a fire of purgation by which the truth of God is separated from his deceptive reflection on it.

According to Dr. Wellisch's interpretation (which he owes so largely to the Jewish genius of Freud) the soul's image of God—technically called the "super-ego"—is derived from admired parental or parental-substitute images, which are "introjected" by the subject. That is, he unconsciously adopts them as ideals and criteria for his own thought and conduct; they become ruling factors in what he feels as *conscience*, the source of his self-criticism and self-esteem.

By this process the outflow of love to the originally admired object or objects is withdrawn and re-directed to a "higher" kind of self-love. But the Biblical view, adds Dr. Wellisch, changes the whole aspect of this process in Abraham's case; for here the all-powerful factor in the super-ego is not simply a parental image, but the call of the true, transcendent God. This is something wholly different; but this also is "introjected", and Abraham could—apparently he did—love his "call" partly as love of himself. But in so far as self-love was mixed with his love of God he would inevitably be liable to error. This might easily set up a conflict, leading him to "rationalise" the command of God into a belief that he ought to sacrifice the boy he loved. The entertaining of such an idea would then stir up all kinds of previously unconscious, repressed elements. The author mentions that some of these, such as jealousy of his son, fear of him, and a reciprocal fear upon Isaac's part, are suggested by some Rabbinical commentators; and Dr. Wellisch goes so far as to hazard the idea that Abraham was jealous of the son's attachment to his mother. In any case such a profound conflict would stir up traces of the "old gods" associated with his early parental memories, acquired among a pagan people to whom the killing of children to propitiate gods was a well-known last resort in certain emergencies.

To a practising psychologist (Dr. Wellisch's experience is that of medical director at a Child Guidance clinic) it seems that emotional and imaginative complications of the kind just mentioned would be almost bound to occur to a man in such a situation as Abraham's; and the recognition of this human side of the case does not at all invalidate it as revelation. For Abraham is not presented to us as a character-ideal or as a great man: he is a powerful, pioneering spirit, with marked human imperfections, who is endowed with immortal significance solely by his call from God and his obedience to it. Or if great, his greatness is that, when his understanding of the call of God became contradictory (as could not but happen before the dark gods were finally purged out of his soul)* he still held fast to his faith, endured the three days' torment, and went on to the very brink of action. According to some commentators, it is the perfect obedience unto death of Isaac, as well as his own faith,

* Kierkegaard, in his beautiful account of the Akedah writes of the "enormous paradox" of God's command to Abraham. Calvin, too, writes that "as though God were fighting with himself he demands the boy for death. The boy in whom he had before placed the hope of eternal salvation." (Quoted by Dr. Wellisch from H. E. Rye on the Book of Genesis in *The Cambridge Bible*.)

which at last opened Abraham's mind to the true purport of the voice of God.

Dr. Wellisch points out that the myth of Oedipus, in which the son kills the father, presents the same fundamental human complex in a different aspect and from the side of the son; it dwells upon the human aspect alone. Laius, the father of Oedipus, wants to be rid of him; but as a concession to his rudimentary conscience, he leaves the infant exposed in a desert place. But the foundling survives to kill his father and marry his mother without knowing who they are, though he has suppressed, faint apprehensions of who they might be; and finally he takes vengeance upon himself. Why should the greatest poets have clothed this most hideous of myths with supreme beauty: and why should so many generations have been enthralled by it? Freud's ability to read this riddle of Oedipus, by relating the myth to his clinical discoveries, is his title to enduring fame. But, as Dr. Wellisch affirms, the Freudian therapy, which consists in enabling the suffering subject to perceive within himself the eternal child-parent relationship—that "central ganglion of all the complexes"—does not, in the last reckoning, lead to its resolution, but to the formation of a compromise, a way of living with the contradiction. Real restoration to health is another matter, not an adjustment between the discrepant urges of life, but their transcendence. It is regrettable, in this doctor's view, that the great psycho-therapeutic pioneers have chosen to relate their work to Greek and to Oriental psychologies, to the neglect of the Biblical revelation. Dr. Wellisch's own purpose in this essay is to demonstrate the significance of the Akedah for psycho-therapists and to outline a possible approach to their work from the Biblical standpoint. The examples of treatment that he gives from his own work show that his method is, whenever possible, to extend the range of an analysis beyond the individual to others in "the family constellation"—an idea that is not new in itself, but derives some modification from his Scriptural presuppositions. Theologians may or may not regard his exegesis of the Akedah as legitimate; but many of them will agree with his concluding remarks that

"Psychology and theology are at the crossroads. The atheistic and pantheistic aspects of modern psychology lead to dangerous conclusions. Psychology and theology must fructify each other . . . there is need for a Biblical psychology."

I have left myself little room to discuss Mrs. de Forest's book,† because Dr. Wellisch's is more important from our point of view.

†*The Leaven of Love*: by Izette de Forest (Gollancz, 15s.)

though I would not say it is better. Dr. Wellisch's has its faults; it is not as free from professional jargon as it might be. *The Leaven of Love* is, indeed, better written; and it gives a most illuminating account of analytic treatment at its best, which could profitably be read about the same time as *Isaac and Oedipus*. Mrs. de Forest is a pupil of Ferenczi, a friend and colleague of Freud who died before him. Ferenczi differed from Freud, however; he came to believe that the cure of obscure psychic conflicts could be fully achieved only if the doctor attained and sustained a relation of love with the patient—that the relation of pure scientist to clinical subject, essential though it is, represents only one constant element in the attitude required of the psycho-therapist if the patient is to be enabled—as Ferenczi thought he must be—to objectify his own subjective distortion of life. For to do this he must be able to act it out dramatically in a vital encounter with another human being. Until this encounter between analyst and analysand has touched the depths and heights of human understanding there will be no significant drama and therefore no self-disclosure of a transforming power. This means that the analyst must give love—not, indeed, of the kind that the analysed is probably asking for, but the true love that he needs.

Mrs. de Forest gives an instructive and evidently authentic account of the stages of such treatment, which shows just what it implies in practice. The patient must go on to the making of the typical, fundamental error which has precluded or vitiated every other human relationship he has attempted; but he will now commit it in relation with a person who *ex hypothesi* will understand and forgive. Such treatment obviously demands of the practitioner—among other things—considerable courage; enough not only for himself, but also a surplus to infuse the minimum amount required into the patient. Nor is the process quite without risk, for the analysand has to become aware of the wrath that is always present and always finds some way of expression when confronted by the insight of love. And this drama has to be played out to the limit, for otherwise the revelation that the love is stronger than the wrath cannot be experienced. (Here one may well refer back to Dr. Wellisch, if one can 'understand with imagination').

It may well be asked, how many doctors practising psychological analysis have as much proficiency in the art, or devotion in exercising it as Mrs. de Forest's description pre-supposes? The sheer costliness of such a cure of souls, in ethical and spiritual energy, (not to mention time and therefore money, items that are often formidable in amount)

raises questions not to be considered here. All one need say is that there are some analysts who seem to dedicate themselves to this work in a spirit worthy of their priestly task; for occasionally they produce books, of which this is another, that readers with a theological conception of human nature may profitably read. From these we can see that the analytical relation, when genuine and effective, furnishes a kind of laboratory demonstration of the quality of Christian love, of such love as would have to exist between all human beings, if they were to be fully healthy in soul. It prefigures, in its way, that relation of truth under love which ought, even now, to obtain between Christians.

God is the "beyond" in the midst of our life. The Church stands nowhere where human powers give out, on the borders, but in the centre of the village.—Dietrich Bonhoeffer.

We have learnt a bit too late in the day that action springs not from thought, but from a readiness for responsibility.—Dietrich Bonhoeffer.

The next Frontier Luncheon— "IS THERE A CHRISTIAN FRONTIER IN RUSSIA?"

Mr. John Lawrence, Editor of the CHRISTIAN NEWS-LETTER, who is the speaker at the next Frontier Luncheon, served as Press Attaché at the British Embassy in Moscow from 1942-1945, and was founder and editor of the BRITISH ALLY — a Russian language weekly newspaper with a readership of half a million. He is at the moment visiting Russia with a delegation of British Churchmen.

The Luncheon will be at 12.45 on Tuesday, June 14 at St. Anne's House, 57 Dean Street, London, W.1.

The chair will be taken by Dr. Eric Fletcher, M.P.

Moral Re-Armament

T. M. HERON

The report of The Social and Industrial Council of the Church Assembly on Moral Rearmament is an important document which will have wide repercussions. Moral Rearmament is a vigorous movement. Its claim, that the course of history can even now be changed, is based upon a prior claim, that the pattern of personal relationships which a distraught civilisation requires already exists as a working model within the movement itself. By operating upon an inter-denominational basis, M.R.A. places itself in a position to share experiences and achievements with Christians in every land. By boldly seeking contact with the traditional religions of the East it shows its awareness that our Christian "civilisation" is not the only one threatened with destruction by man's amazing achievements in the scientific and technological spheres.

Why then does a conscientious and scholarly examination of the movement by an Anglican Committee produce a report which, seen in perspective by the historian of the future, may well come to be described as timid, formal and scrupulous? If "timid" is objected to as an adjective which could never be justly applied to anything which contains so many fearless statements, it must be remembered that a few patches of plain speaking do not necessarily constitute a lead; and that, moreover, prudence required that the document should be not altogether unacceptable to a Church Assembly which perhaps can be relied upon to take its theology in stronger doses than its sociology. Be that as it may, the fact remains that "the review of the theology of the Moral Rearmament movement" and "the theological appraisal of Moral Rearmament" lead logically to conclusions which are not adequately set forth by the statement that "a Christian critique of our contemporary society is urgently needed", or the affirmation that "we strongly support the growing volume of opinion which holds that the Church should recognise the necessity of a supplementary non-parochial ministry to meet the demands and opportunities presented by the field of industry". Similar statements have been made many times during the last 20 years, and their validity and urgency do not depend upon anything which Moral Rearmament is now doing or neglecting to do.

The request for guidance about Moral Rearmament came "in particular from a number of industrialists and business men who were

favourably impressed by the Movement's realisation of the importance of good human relationships in the sphere of industry and commerce". Before this guidance could be given it was necessary that the theological appraisal should be made — and it has been well made. But the questions which industrialists, and for that matter parish priests as well, are asking themselves have not been answered. If, as the report suggests, it is "certain that the impact of Moral Rearmament on some people has in fact been beneficial, with good social consequences in particular situations", surely what we all want to know is, what kind of person is benefitted by being sent to Caux, and what kind of situation is likely to be benefitted by a person thus prepared? If "through the Movement" there are "those who gained light which they failed to find in the regular ministry of the Church", are we to alter our ministry so as to cater for this type of person, or ought we to enter into amicable arrangements with Moral Rearmament to do the work for us? And as Christians we must ask ourselves, "if evil resides in human history in more subtle ways than Moral Rearmament has discovered", how can our Church, with its age long experience, best warn the Moral Rearmament enthusiasts of the dangers and pitfalls which await their Movement, unless it does make a deeper analysis than it appears to have yet made of the complex situation in which it has been called upon to work? Ought we to be thinking in terms of a mission to Caux?

Merely to state these questions is to reveal at once the inadequacy of the machinery which the Church Assembly has at its disposal for the kind of enquiry which its Social and Industrial Council is from time to time called upon to undertake. A careful and sympathetic study of individual cases of Moral Rearmament activity, and a detailed examination of these in the light of a generally accepted Christian sociology, might have produced a report worthy of the scholarship which the present report undoubtedly reveals. But such an examination cannot possibly be made by a few devoted Church members in their spare time. Moreover the generally accepted Christian Sociology does not yet exist! If it did, there would perhaps have been no call for the present enquiry; for the demand for it proceeded as much from our own weakness as from Moral Rearmament's strength! This weakness is indeed reflected in the report's failure to place proper emphasis on the extent to which, and the ways in which, "moral man" *can* change "immoral society".

The plain fact is that this is predominantly a theologian's report. The long and competent section on psychology does not really help

the theological argument, though what Hans Zehrer and Oscar Pfister have to say about the psychology of crowds and groups must of course be reckoned with by all who value corporate Christian fellowship). Now in the very nature of things a certain subconscious fearfulness is engendered in the theologian's mind whenever he sees activities which stem from the central Christian revelation being vigorously embarked upon without any machinery for constantly testing and reviewing them in the light of that revelation. And it is well that this fearfulness should exist and be expressed. But the practical worker in any field of industry, whilst getting whatever theological instruction he may from those whose special training qualifies them to give it, often gets his most telling insight into theological truth as a result of a genuine effort on a particular occasion to put his religion into practice. And if this experience is accompanied, as it may well be, by a definite improvement in his technical mastery over his work, his confidence in his religion and in his work is greatly increased. It is at this stage that renewed contact with the theologian is necessary if a vulgar bumptiousness, harmful alike to religion and technique, is to be avoided. The vital connection between a man's religion and his work has been strikingly recognised by Moral Rearmament, and for this we should be thankful. But this connection can only be maintained in any age if the theologian knows what the business men and workers are thinking and doing, and if the business men and workers know what the theologian has to say about their statements and activities. In this scientific age, when a second industrial revolution is challenging us with atomic power, electronic computators and automatic machine-controls, the old-fashioned settings provided alike by Moral Rearmament and the Churches cannot possibly be conducive to the right kind of discourse between theologians, scientists, psychologists, economists, technologists and ordinary men and women. Nothing short of an adequately staffed Institute of Christian Sociology is required if the separate specialist skills of this age are to be used in a way and for an end of which theology can approve. Such an institution, though staffed by dedicated Christians, should resolutely leave all Evangelistic work to the Church; research, teaching and exhortation are separate functions of civilised man. And it is only as each is accorded due respect in its own sphere that our vision of their ultimate fusion in worship can mediate for us.

A Christian sociology would not be Christian unless it started from Christian conceptions of man and of society—neither would it be

sociological unless its findings would be applied and tested in the practical world of affairs where Christians must co-operate with non-Christians in making political and economic decisions. An Institute of Christian Sociology might well do more harm than good unless it took as its motto "let her own works praise her in the gates."

At present, worship is in danger of being driven from our temples, and true profit from our industry, because research into and teaching about the nature of Christian man's work in the world is only catered for in the most haphazard fashion. The resultant disharmony in our social life cannot be replaced by the harmony of good personal relationships which Moral Rearmament dangles before our eyes, unless moral effort on the ground floor, where managing directors and trade union leaders rub shoulders with charge-hands and machine-tenders, is reinforced by good staff work on the top level—the level at which ideas affect the decisions as to what shall be made and how it shall be made. To believe otherwise is mere Couéism. Noble ideals like harmony in action (M.R.A. and many secular psychologists), and technical perfection (the secular technologist) merely energises self-centred man. Of themselves, neither separately nor in alliance with one another, can those two abstractions lead to that sacramental attitude which alone enables man's daily work to serve his full nature. An Institute of Christian Sociology the members of which reminded themselves daily that man's work (behaviour) can only bless his state as it tests his prayer, might be expected to reveal and make explicit discords which are already implicit in the very structure of modern industry. It would point to situations in which we ought to stand and fight. And, in the technical field, it would seek to discover and delineate those technical perfections, the lure of which must be resisted if man is to remain man. The preliminary answer to the Moral Rearmament challenge is for the Churches to work and pray with intensity for a million pounds' endowment of an Institute of Christian Sociology, to enable us to make a Christian impact on the secular work of our scientists and technologists. Unless the Churches do get down on their knees and pray for such an opportunity, and for the gathering together of the qualified and dedicated specialists required to serve it, we shall fail in our witness to the atomic age.

In conclusion, the report is with us. It should be read carefully, and not without gratitude to its producers, by all who realise that the Church in our time has neglected certain truths, and that in consequence, extravagant and distorted forms now challenge us with

some of the very professions which we ourselves ought to be making. To take but one example, given a Christian understanding of the word *need* "There's enough in the world for everyone's need, but not for everyone's greed" expresses a profound truth, which cannot be disproved experimentally by allowing oneself to be marooned naked at the North Pole. Many of our present approaches to social problems would indeed have to be reconsidered if we always kept this Moral Rearmament slogan in mind, as earlier Christians kept in mind slogans like "Laborare est orare". Unfortunately, the council itself could not make up *its* mind about this particular slogan, for on p.12 it is referred to as a "half truth", and on p.36 as "quite a brilliant statement, and no man in his senses would deny its truth." But it is much easier to criticise a report than to write one, and to end on the only obvious discrepancy is unfair to the authors. In the complex situation in which they found themselves the theologians have done a good job! Now, it is for the rest of us to say what we are going to do.

STOP PRESS

A FILM YOU MUST SEE

Everyone ought to see the new Japanese film *Children of Hiroshima* for everyone must make his own mind up about Hiroshima. The film points no morals. You would not even know who dropped the atom bomb. Here are facts told with Confucian understatement but without concealment. You must draw your own conclusions.

In a sense we all know what happened at Hiroshima nearly ten years ago, but it was too big for us to take in. Nothing but sight will bring these things home. Now at last we can see for ourselves and we must not avert our eyes.

One thing is clear: our old ideas about the morality of war must be brought up to date. Reasoning about the right use of bows and arrows or even of bullets and T.N.T. does not necessarily apply to hydrogen bombs.

J.W.L.

Three Christian Statesmen

A. R. VIDLER

What qualities go to make a Christian statesman? One could attempt to answer the question by listing a number of abstract and anonymous generalizations, but they would be neither useful nor readable unless they were liberally illustrated with historical and biographical examples. A more promising approach to the question is to reflect directly on the lives of men who, in intention at least, were Christian statesmen. Two recently published books are full of interest in this connection, and here are a few of the reflections they have provoked in my mind.

In modern English history the most overtly Christian statesman is Mr. Gladstone. *Gladstone: a biography* by Sir Philip Magnus (John Murray, 28s.) tells—more readably than Morley, with fresh sources of information and many shrewd comments—the story of a very remarkable personality who, whatever else he was, was a great Christian. That was by grace. By nature Gladstone also had the makings of a great statesman. He was endowed with superb physical, intellectual and moral gifts, not least with a flair for a kind of oratory that his own century much admired. The qualification has its point. The parliamentary and platform oratory that was a great asset to a statesman in the second half of the nineteenth century may in future be of little value, as television becomes the decisive medium of political influence. Christians, who have learned from St. Paul that they should be all things to all men, will note that what contributes to statesmanship in one generation may cease to do so in the next.

But oratory by itself, however well adapted to the spirit and techniques of the age, will never by itself make a statesman. Indeed it is a menace unless accompanied by more substantial gifts. Gladstone himself reckoned that his instinct for “right-timing” was his outstanding gift as a statesman (Magnus, p. 76). He perceived that in government it is not enough to have good ideas, to advocate desirable policies, or to propose measures that are intrinsically beneficent. Any doctrinaire can do that. The art of statesmanship lies in knowing when the time is ripe for the introduction of what measures. It means being able to calculate or to guess when men and circumstances are ready. Christians should be the last to despise this art, since they believe that God himself sent forth his Son, *when the time had fully come*, and not till then.

Still, an arm-chair critic might possess an instinct for right-timing. A statesman needs to have the energy and resourcefulness to carry measures through when he has correctly estimated that the time is ripe for them. And in the first place he must get into power. Gladstone was endowed with terrific energy as Sir Philip Magnus very well brings out; moreover, he knew how to discipline it. His industry not only in politics but in the cultivation of his non-political interest was prodigious. Incidentally, we may reflect that it is wholesome for a statesman to have strong non-political interests. While he ought to take politics very seriously, he ought not to take them too seriously. He ought not to be so obsessed with their importance as to imagine that everything depends on them and therefore on himself. I distrust politicians who have no hobbies.

Will to Power

Though he did not advertise the fact (who does?) Gladstone also had a strong will to power. Christians are mistaken if they look upon this as a bad thing. The kings of Israel who are said to have done what was right in the eyes of the Lord had just as much will to power as those who did what was evil. All the same, while no one will get anywhere in politics without personal ambition, it is admittedly a dangerous attribute. It is the stuff of which tyrants are made. Gladstone's love of power, which G. W. E. Russell considered to be a mark of his character second only to his religiousness, was tolerable just because of his religiousness, i.e. his profound sense of the majesty and holiness of God and his own sinfulness. Has any statesman lived a more devout life, in the best sense of the word? The principal feature of Gladstone's life is in fact its glowing manifestation of the possibility of combining personal, and almost monastic, consecration to the service of God with a passion for earthly politics.

On this account, if on no other, there will always be much in his example for Christian statesmen to emulate, but they also have much to learn from his limitations and from the defects of his qualities. I mentioned just now a statesman's need of resourcefulness. In some ways Gladstone was notably resourceful: his speeches, for instance, were often so ingenious as to confound his friends as well as his opponents. But he was not resourceful in managing either the Queen or his colleagues. This was a grave defect, especially in a Prime Minister. It prevented the good that his instinct for right-timing might otherwise have done, e.g. his mishandling of Joseph Chamberlain at the time of the Irish Home Rule bill. Further, Gladstone's exalted

conception of what was at stake in politics tended to blind him to the real nature of the political struggle. He was too high-minded to accept the world as it is and so, as Magnus observes (p. 188) he failed "to make use of those arts and stratagems which statesmen must employ, if parties and events are to be successfully controlled in an imperfect world." He sincerely subscribed to the beliefs that man is a fallen being and that redeemed man remains a sinner, but he did not sufficiently allow these beliefs to condition his statesmanship.

What Magnus calls Gladstone's "excess of moral earnestness" (p. 49) also led him to see the policies, which he considered right, in a halo of lofty morality. The policies *may* have been right, but they were never so purely good as he imagined. Gladstone always rebelled against the truth in Lord Salisbury's dictum that "there are no absolute truths or principles in politics" (p. 335). His idealization of his own motives made him frequently unjust to the motives of his opponents, who might also be moral even if they did not talk so much about it. This fault was conspicuous in Gladstone's inability to do justice to Disraeli's "robust empiricism" (p. 70). It is arguable that Disraeli, and it is certain that Salisbury, should be regarded as Christian statesmen equally with Gladstone himself, and it would be instructive, if the occasion arose, to compare them from this point of view.

But it may also be instructive to compare Gladstone with two later Prime Ministers, Lloyd George and Baldwin. If they were all Christian statesmen, they represented three very different types. Material for such a comparison will be found in *A Diary with Letters 1931-1950* by Dr. Thomas Jones (Oxford University Press, 30s.). This is an enchanting book for anyone who is interested in the inside of politics, i.e. in what goes on behind the scenes as well as on the front of the stage. It is full of revealing information, and it is the measure of Dr. Jones's dependability that he was able to retain the intimate confidence of both L.G. and Baldwin without the least sacrifice of his integrity. The earlier section of Dr. Jones's diary, which has not yet been published, will no doubt be even more revealing about L.G., but we know enough now to be able to reflect upon his virtues and his defects.

Although like Gladstone, L.G. was a popular leader of the Liberal party, they had little in common. Gladstone made too much of the moral and rational elements in politics, but L.G. seemed to be incapable of reckoning with them at all. In the end, men came to doubt whether as a politician he had any moral standards. But if he lacked the conventional virtues, he had in compensation the magic

of charm and a marvellous vitality, and is not that a virtue too? Things sprang to life whenever he touched them, and he was magnificently adaptable and adventurous to the last. Not for nothing was he called the Welsh Wizard. He had, as it were, a sixth sense. Such qualities are dangerous and should be critically viewed. Yet, well used, they can serve great purposes and in a crisis work miracles. We know that Christians esteem the moral virtues, but do they also esteem the physical and psychical vitalities? The kind of flair for life which L.G. possessed cannot of course be produced to order, by Christians or anyone else. But instead of being frightened of it, ought we not to be eager to enlist it wherever it exists and to know how to preserve it from corruption? I like to think that the reason why the Bible tells us so much about the largely unedifying feats of Samson and David is that the Lord delights in the vitalities much more than most Christians do.

Nonconformist Roots

But in what sense was L.G. a Christian? There is an entry in Dr. Jones's diary (p. 222) which describes how, when he was spending a week-end at Churt, they listened in to a Welsh service. "The text dealt with the paradoxical command to bear our own burdens, to bear one another's, and to cast them on the Lord. At one stage, when the preacher described how as shepherd of his people he entered into their struggles and trials to share the family burdens, L.G.'s eyes filled with tears for a moment." L.G.'s Christianity is all there. It was part and parcel of his roots in Welsh nonconformity, and it had no other roots. It was purely emotional. There is nothing to show that intellectually he was a convinced believer or that he ever reached settled religious or ethical convictions. But I should be sorry if Christians had to look upon men like this as beyond the pale. The age of meiocrity is closing in upon us. Baldwin once said (p. 58) that the description of a neutron recalled L.G.: "It is too slim to be confined under pressure in any vessel; it will simply slip through the walls." This suggests a sort of amoral faery brilliance. May not Christians be all in favour of the faery brilliance, and be reluctant to leave to the devil the best tricks?

Baldwin himself was quite unlike both Gladstone and L.G. He was the least pretentious of the three, because he had least to be pretentious about. Whereas they—as Disraeli and Salisbury had been too—were in various ways born to be statesmen, Baldwin arrived at high office unexpectedly and almost by chance. Once arrived, it pleased

him still to appear as an honest amateur. There may have been an element of pose in that, but Dr. Jones gives it as his definite opinion that Baldwin was the most honest Prime Minister of the century (p. 172). Of course he enjoyed power, but he was much less avid of it than most statesmen, witness his willingness to serve under Ramsay Macdonald for so long and his readiness to retire before he had to. He was refreshingly free from the fevers that burned in Gladstone and L.G.

Indolence was his besetting sin. It would have been an agreeable fault in times when nothing much needed to be done. He was much more tolerant and generous in his judgment of others than either Gladstone or L.G., and this is a characteristic that Christians must approve. But a Christian statesman should have been better prepared than he was to confront the turmoil of history and to take the measure of the powers of evil. Baldwin was not cast for facing crises, except palace crises.

In days of peace and peaceful prospects there could be no pleasanter companion. His conversation, as reported by Dr. Jones, is full of varied interest. As for his Christianity, it was that of a temperate, reverent and cultured Englishman. Baldwin said his daily prayers. On the mantelpiece of his library he had these lines of Newbolt illuminated and framed:

For when the One Great Scorer comes to write against your name

He writes—not that you won or lost—but how you played the game. Such a text would not have appealed to either Gladstone or L.G. It was energy, not piety, that Baldwin lacked. He was, if the clergy will allow me to say so, about as devout as a normal statesman should be: less so than Gladstone, more so than L.G. "As one grows old, one's prayers become shorter—just sighs and interjections" (p. 206) he said on one occasion to Dr. Jones, and on another occasion referring to a Benedictine who resided near his country home: "Good to feel there is a man of prayer in the neighbourhood." (p. 524). It would be well if all statesmen could sincerely say such things, but Christians must not judge statesmen, any more than engine drivers, primarily by their prayerfulness.

We should find God in what we do know, not in what we don't; not in outstanding problems, but in those we have already solved.—Dietrich Bonhoeffer.

The Coming Industrial Revolution

M. W. PERRIN

*The substance of a talk given to the Senior Officers'
War Course at Greenwich*

The application of the results of research has always been of significance in the growth and development of industry, but the subject is now worthy of very special study and discussion because of the astonishing increase in the rate of this application in the last 50 years. And the rate is still increasing very rapidly.

The invention of printing 500 years ago was one of the most spectacular advances in technology which has ever been made. But its development and application have come comparatively slowly, and I would ask you to contrast this with the sudden impact of radio and television within the last few decades. These depend on the discovery of the electronic valve, and, as you may have seen, the jubilee of this discovery, by Sir Ambrose Fleming, was celebrated only last year. There are other applications of this discovery about which I shall be talking later, but for the moment, its implications are clear enough and important enough to be the cause of what has been a revolution in communication alone.

Another example that I would quote is the rate of utilisation of energy obtained from sources other than the muscles of man and his domesticated animals. Figures from the world utilisation, or "burn-up" of external energy sources are very striking. In the past 100 years nearly as much energy has been used as in all the preceding 18 centuries together; and it has been estimated that in the year 2000 A.D. the world will use five times as much as it did in the year 1950. Such an amount in one single year would be one quarter of all that was used in the century from 1850 to 1950.

Coal and oil reserves (which are irreplaceable capital) will not last long at this rate and hydroelectric power, wind power and the tides have their limitations. This is one of the reasons why the advent of nuclear energy may be of such importance and it emphasises the urgency of the need for industry really to get to grips with this new technology. The White Paper which introduced the Atomic Energy Act recently passed by Parliament says quite correctly that "it is not too much to say that the exploitation of nuclear energy may come to be regarded as the most important step taken by man in

the mastery of nature since the discovery of fire." And do not forget that the critical experiments which demonstrated the fission of U.235 were only done in 1939.

But I will quote another kind of example from the fields of medicine, hygiene and nutrition which are closely related. The extent of knowledge of these subjects and of its practical application can be quickly and conveniently measured by the world population figures. In 1750 the total world population was some 500 millions. By 1850 this had doubled, but in the following one century (to 1950) it had more than doubled again and was some 2500 millions. At the present rate of increase there may yet be another doubling by the early years of next century, that is in not much more than 50 years.

This startling growth in the numbers of the human race is now becoming recognised as a problem of such magnitude that those things which are the normal subject of party political quarrels or international tensions pale into insignificance. First and most urgently it demands still further advances in medicine and hygiene, but it also confronts us with the problems associated with housing, clothing and, above all, food production. In the solution of all these problems industry must play an increasingly important role and must be particularly concerned with solutions which involve the minimum of use of irreplaceable resources. These cannot be squandered as they have been since the scientific and industrial revolution which opened the era in which we now live.

And for my last example I must refer to military weapons. It is a matter of continuing surprise to me that the full significance of the atomic bomb, followed as it has been by the hydrogen bomb, is not even yet generally appreciated. For the first time in his history of half a million years on earth, man can now deliberately destroy himself and, perhaps, all other life. And it is also a characteristic of this development that the chance has been increased that such a decision might not be a collective one but that of a very few individuals driven by fear, ambition, greed or plain madness.

Whatever aspect of industry one chooses the same story of rapid and growing advance is seen and, technically, there seems no limit to it.

British industry is now generally alive to this particular aspect of the problem and one hears, on all sides, lip-service paid to the importance of research and of increased productivity. But these words are sometimes treated as if they possessed almost magical qualities and as if it was only necessary to use them often and loudly

enough to obtain all kinds of benefit. In the same way "Work Study", which is essentially a very difficult exercise in the application of the results of research to human relations and productive efficiency, is sometimes regarded as "holy writ"—though often it is written off as "nothing but common sense." I am not running down the value of common sense, but, alone, it won't provide all the answers.

Now let us look at some figures. Of more than 50,000 establishments of manufacturing firms in this country, 80% employ less than 500 people each. There are only about 350 establishments which employ more than 2000 and only slightly more than 2000 establishments which each employ between 500 and 2000 people. In other words, most firms are small.

And however enlightened be the outlook among some of the large firms, there is still a very serious inability to grapple with the rapid rate of a technological progress among many of the smaller units which make up the greater part of industry.

Throughout the long history of technological development and the interplay of research and industry, the human being has, in the main, been a worker—in the physical sense—and there has only been a gradual change from man as a machine to man as a brain in control of machines which he has made to do work for him. These machines have done things he could not do himself or have done things much more rapidly. They have used energy from sources external to his own muscles and they have used other natural resources in greater and greater amounts. This change to the use of machines was, of course, the characteristic of the Industrial Revolution. It came comparatively quickly and produced some very unpleasant effects.

But something even more spectacular is now coming, the implications may be even more serious, and they may come on us quicker than we expect.

There are plenty of pointers already to the road which will lead to the automatic factory, e.g., the "electronic brain"—calculating machines that can solve mathematical problems essential for complicated engineering design. Some of these problems could otherwise not be tackled without an expenditure of time and the efforts of numbers of people that would be quite impracticable. As the machines that really do the work (and the processes in which they are used) become more complex, it becomes necessary to control them by mechanisms which use some of the principles of these electronic computers.

These mechanisms, of course, can be applied in other directions than the actual manufacturing processes of industry. Mechanical or electronic computing machines can be used to control and perform many of the tasks which have normally fallen on those concerned with administration, with finance, with stock- and cost-control to mention only a few.

All this suggests that industry is already taking the first steps in a new revolution which may turn out to be as important as that which involved the development and use of power-consuming machines. It is likely to lead to increased efficiency and, thus, to higher productivity on a scale which makes our present achievements seem quite amateurish.

Should those in industry here, whether concerned with management or labour, with factory operation or office administration, view this prospect with alarm? There is no point in trying to disguise the fact that the introduction of new ideas of such a radical sort will have serious repercussions on the present work of individuals. A great many people will find that their present jobs simply cease to exist. The so-called white-collar worker is, and will be, as much affected as the skilled and unskilled labourer in the next decades. It is impossible, indeed, to change the efficiency of industry in any way without some such effects but there is no reason to suppose that history need be repeated. Neither this nor any other country need again pass through all the painful phases that were associated with the real achievements of the last industrial revolution if the issues are widely discussed and properly understood in advance.

The needs of the world are nothing like met. The real resources of the world are not unlimited and cannot be squandered indefinitely as they have been recently. So there is every possible reason to bring industry to the highest level of efficiency and to make use of the newest methods that become available for this purpose. When the machine age started, the people of this country led the world and reaped many of the benefits from their imagination and skill. In our present age, there is no reason why they should not regain and maintain the lead we have now lost. But this will require imagination and determined hard work on the part of everyone and, above all, a readiness to use, as well as to think out new techniques. Ability to learn and readiness to change one's form of activity will be at a premium. The worst possible attitude is to fear the unknown and the new developments and to resist the changes that are bound to come.

Frontier Chronicle

Segregated Christians

American church leaders have for many years been prominent in the fight to end segregation in the United States. But now that the nation as a whole is moving against racial discrimination, the conservative attitudes of many Southern Protestant churches are becoming a major embarrassment to more liberally minded Christians. was reported to the third Assembly of the National Council of the Churches of Christ in the U.S., meeting at Boston last December: "We seem to be moving towards an American culture where the only major segregated institution left will be the church. About seven and one-half millions of eight million Negro Protestants belong to all-Negro congregations, and the vast majority of the remaining half million worship in all-Negro congregations of mixed denominations. The racially mixed congregation is still rare enough to merit a special article in a denominational publication.

"We who profess to be the spiritual tutors of the nation bid fair to be caught in a seriously exposed ethical position. We have so deeply institutionalized one of the least attractive traits of American culture that the

churches may become the last community-wide stronghold of the practice of segregation. We can do better than that but we are late in starting".

The report went on to testify that "through our experience of living, working and worshipping together in the National Council, divisions of race have almost disappeared in our fellowship. However, they still exist in corporate structures, in the listings of the census, and in the minds of many individual church members".

Mr. Alan Paton, in a series of articles in *Colliers*, recently made similar comments. The National Council of Churches and the World Council have no colour bar: the battle must be won in the congregations. Mr. Paton reported that he found the Roman Catholic Church far more willing in this matter "to be obedient to the will of God". It is clear that in many cases the Negro has little desire to enter the predominantly white church: he has developed his own churches and denominations. And in the south, neither white nor Negro Protestants take the implications of these divisions seriously enough.

Two Unsegregated Soldiers

Both Mr. Paton and the American National Council of Churches have testified to the extraordinary decrease in racial discrimination in the U.S. Army. Mr. Paton wrote of the unforgettable impression of seeing a Negro lieutenant saluted by white soldiers. And an opinion poll on the effects of integration of Negro and white soldiers in the Army units indicates that there has been in fact very little friction, despite the rapid abandonment of segregation since the beginning of the Korean war. When the Negro soldiers first arrived, they met curiosity not hostility, and those who were most hostile simply

avoided them. Negro officers were accepted as any others. Even at mixed dances in the South episodes of friction were extremely unusual. White soldiers did not like to see a white girl dance with a Negro, but did not object to Negro and white couples using the same dance floor.

White infantrymen in Korea were asked what they would do if other white men tried to put a Negro out of a service club. The great majority indicated their disapproval of such behaviour. And, the report summarizes: "Southerners picked the same answers as men from other states".

The Ecumenical Fellowship

It is excellent news that the British Council of Churches is holding a second Whitsun conference for lay people; for it must be admitted that in some ways the progress of the Ecumenical Fellowship is disappointingly slow. Despite much good work by its secretary, (who has many other burdens to shoulder) and the welcome development of the Welsh and Scottish Fellowships, there are few signs yet that it is becoming — as it should — a major lay movement in this country. Several of our great towns seem to have little or nothing in the way of E. F. activities; and the professional groups of the Christian Auxiliary Movement, which were merged with the Fellowship in 1951, do not appear to have increased much either in numbers or in influence.

Indeed, we may soon have a new and disturbing problem of *denomin-*

ational professional groups. A number of Anglican groups have been started under the title of the William Temple Association; and though these willingly admit non-conformists as associate members, it may perhaps be questioned whether our church divisions must now extend to discussions of Christian graduates on problems of professional conduct and the like. If we are serious about the claim that we must do together everything which we conscientiously can, surely lay groups dealing together with matters of "applied Christianity" are exactly the kind of activity which should be organized interdenominationally? But if the Ecumenical Fellowship is unable to give a definite and compelling lead in this matter, nobody can blame the new generation of Christian graduates for preferring to develop new denominational societies.

Swedish Christians and the Welfare State

Archbishop Yngve Brilioth has raised a storm of protest in Sweden by stating recently: "The standard of living has become the most worshipped idol of our day". The Archbishop questioned whether there may not be a growing spiritual poverty hidden behind external prosperity.

His words were at once misrepresented as an attack on the highly developed Swedish welfare state; and

Dr. Helge Ljungberg, Bishop of Stockholm, felt forced to declare bluntly: "It is simply a lie that the Church is opposed to better living conditions for the poor. Nor are we opposed to a further development of the welfare state, and there is still much to be done in that respect. But man does not live by bread alone, and this truth must not be forgotten in an age so materialistically minded as our own".

Periodicals for Overseas

Very many students in overseas colleges would welcome second-hand copies of *Christian News-Letter* and similar magazines, which they are unable to afford for themselves. The senior boys of Audenshaw Grammar School, Manchester, who already operate a periodical scheme for refugees, have therefore started a new branch of their work, to be known as *Periodicals for Overseas*. With the backing of the Christian Literature Council, Edinburgh House, they have

already the addresses of some forty colleges which have asked for supplies; and they can provide helpers with ready addressed labels and simple instructions for posting.

Further details will gladly be sent on request to: Periodicals for Overseas, Audenshaw Grammar School, Audenshaw, Manchester. Volunteers should if possible indicate which magazines they could offer to post abroad.

M. G.

Racial Christianity

ROLAND OLIVER

Dr. Leakey's unique qualifications for writing about the Kikuyu—his birth in a family of pioneer missionaries, his adoption through initiation into the Kikuyu tribe, his subsequent career as an archaeologist, anthropologist and museum curator in Kenya—are already well known. Since writing his last book, *Mau Mau and the Kikuyu*, he has also, through his connection with the Special Branch of the Kenya Police, been at the receiving end of all the information reaching the government about the motives, aims, methods and organisation of the rebels. His experience, and especially his unrivalled command of the Kikuyu language, have made him a key person both in the interrogation of the suspect and in the encouragement of the law-abiding; and the reflections which he now offers* after the first two years of the emergency are to be taken very seriously.

In one sense the picture is brighter, because it is more intelligible than any which has been published before. That the movement had been long planned, we knew. That it had behind it a leader who in his consistent glorification of the tribal past was something quite out of the ordinary run of nationalist politicians, must have been obvious to anyone who had read Jomo Kenyatta's *Facing Mount Kenya*—a book as revealing in its way as *Mein Kampf*. That there was a central organisation directing the operations of the active wing—recruiting it, supplying it, arming it and co-operating with it through a vast underground network of apparently passive civilians, became clear at an early stage in the military campaign. That there was a shadow government, making its own laws and prohibitions, raising its own revenues and enforcing its own justice through a system of courts and assassins, came to light when the centre of interest shifted from the forest areas to Nairobi about a year ago. That incorporation into this *imperium in imperio* was by a graduated system of oaths and initiation ceremonies, the higher degrees of which seemed calculated as a sort of ultimate blasphemy to carry the "hard core" members irretrievably beyond any of the traditional social restraints and sanctions, was a fact which broke upon the British public after the visit of the parliamentary delegates last spring. It remained that the movement should be revealed

* *Defeating Mau Mau*, by L. S. B. Leakey. (Macmillan 8s. 6d.)

in its nakedness as a single coherent conspiracy, and this Leakey has now done.

He has done it above all by citing the evidence that the movement has been in fact a shadow of what it was intended to be; that it was nipped, if not in the bud, at least long before the target date that it had been planned as a sudden *coup d'état* in which "those who did not follow the movement, together with all Europeans, would be eliminated in one night of horror"; that what happened instead has been to a very large extent improvisation, carried out perforce not by the original leaders but by their lieutenants. He has done it next by revealing the extent and the depth of the preliminary propaganda; the slow, deliberate fanning of a people's hatred; the nicely balanced appeal to self-interest and superstition. The authorities of course knew much of the Kikuyu Independent Schools Organisation which had been in existence since the early thirties. They had been watching the political organisations and the propaganda disseminated through the vernacular press and at public meetings. But they had not apparently reckoned with the possibility that rebellion could be planned under the guise of religion; that quite a literature of revolution could grow up and pass from mouth to mouth in the form of catchy verses sung to the familiar tunes of revised hymns. It was the cleverness of the diabolical psalmody that it not only evaded the suspicions of authority but also that it spoke to the religious instincts alike of lapsed Christians and emancipated pagans. It made frequent and fearless use of the name of God the Creator, the Kikuyu name which Christianity had taken over from paganism; and it spoke of visions, like those of Abraham, in which God had made a covenant with Kenyatta, the leader of His chosen people the Kikuyu, who were to arise and slay their persecutors and go in and possess the land stolen from their fathers by the European. Reward and punishment was a constant theme: land and spoils for the brave, death for the traitors and the faint-hearted. And victory was certain for the children of the promise.

It is Leakey's considered opinion that it was this religious appeal that constituted the driving force of Mau Mau. Where the Kikuyu Central Association, he says, as a purely political movement, was unable to get the support of more than ten thousand people, the Mau Mau religion was able to draw in hundreds of thousands. Certainly, seen in this light, it becomes very much more intelligible than it has been hitherto how a rising in which the actual

combatants have never numbered more than a few thousand, has occupied three generals and a substantial proportion of this country's mobile strategic reserve for well over two years. Certainly, too, if this interpretation is the correct one (and the translated extracts from three of the Mau Mau hymnals are very convincing), it has vast implications for the winning of the peace.

Unfortunately it is just here that, to my mind at least, Leakey trips and falters in the development of his argument. The Mau Mau faith, he says, is failing. There is about to be a void. With what then is it to be filled? With the Christianity, he answers, not of the Churches, but of Christ and the New Testament—a Christianity which in his opinion would sanction polygamy and female circumcision and the inheritance of widows by the brothers of the deceased. If the Missions and the Churches will not teach such a Christianity—and he must know very well that they will not—then, he says, sincere Africans must be encouraged to form independent Churches which will. It is an argument which a theologian may be tempted to dismiss with the comment that, despite his obvious sincerity, Leakey is obviously not so well qualified to write about Christianity as he is to write about the Kikuyu. On theoretical grounds alone, and without any reference to the local situation in Kenya, a proposal, not merely to divide still further the Church of Christ, but to divide it deliberately along racial lines, and moreover to divide it on issues not of doctrine but of morality on which all the ancient Christian Churches, including the Abyssinian, have held firmly through the centuries, is startling enough. To claim, as Leakey does, that to follow this course would be to return to the mind of Christ and to drop the man-made elaborations of “the Early Fathers” and “British social custom”, will strike many people as just a little presumptuous.

Support for This View

And yet, if one thing is certain, it is that Leakey will have his supporters, not least among Europeans in Africa, to whom the broader theological arguments will appear entirely unimpressive. Even in Europe and even among professing Christians, the progress of individualism has driven the sense of Church and Church-membership very far back in the consciousness of all but a handful of lay people. Belief in the great central doctrines of the faith is felt to be so hard of attainment that the dogmas which divide the Churches seem of little consequence. The externals of morality which form the standards of Church-membership seem trivial

besides the inner spiritual problems of sin and of righteousness. Even in people who have never been abroad there has grown up a remarkable tenderness of conscience about the imposition of western custom along with Christianity in the mission field. Europeans in Africa share these feelings, and are reinforced in them by the strong sense of evolution which comes from living as a culture-conscious minority in a backward country. Just as Africans, they feel, cannot attain overnight the political wisdom which has accumulated for two thousand years in the West, so in the field of religion something simpler must be necessary, something shorn of every frill; why not stick to the Sermon on the Mount and leave aside for the present the subtleties of the Athanasian creed?

To carry conviction with these people an answer to Leakey's argument must be a particular answer, addressed to the particular local facts; and to attempt it one must therefore follow his train of thought right through from the introduction of Christianity into Kikuyuland. For the first Kikuyu Christians, he grants, were real Christians. They were real Christians because they consisted of the handfuls of people who were taught and baptised and pastorally guided, directly and personally by the European missionaries: usually they were people who lived in the immediate vicinity of the mission stations and who, after baptism, became more or less withdrawn from the local tribal life. It was in the next generation that the trouble started, because the demand for Christianity, or rather for the education of which Christianity was regarded as an essential concomitant, had grown so wide that the missionaries could no longer communicate it direct, but only through the medium of African evangelists and catechists, teaching and preaching in widely scattered "out-stations", where Christians no longer lived apart from the rest, and where Christian morality therefore first came seriously into conflict with tribal custom. Young men and boys attended the "bush schools" conducted by the evangelists, were in due course baptised after a brief examination by the missionaries, and thereafter continued under such pastoral care as the evangelists, under the necessarily remote supervision of the Missions, were capable of exercising. Contact with the women and girls was still slighter. Under these circumstances it was only natural that a large proportion of the "converts" became only nominal Christians, and that when faced at a maturer age with the difficulties of the Christian marriage law, they lapsed altogether from Church membership.

So far Leakey's argument is substantially correct. Where it comes in question is where he goes on to suggest that had the Gospel message been presented in a simpler and more essential form, it would have struck deeper roots. For on his own evidence, it was not the content of the message, but the superficial manner of its diffusion at the time of mass demand, which was the fatal weakness. It was not that the African evangelists and catechists went beyond the simple doctrines of their gospels and their catechisms, but that they had to try and exercise most of the functions of fully fledged clergy with the equipment of Sunday School teachers. It was the fact that all the Christian denominations were forced to expand their membership at the circumference very much faster than they could hope to build up their organisation at the centre. The Church became an army without any officers. As numbers grew, the missionaries were compelled more and more to assume the duties of a general staff, while pending the slow emergence of an indigenous ministry, the evangelists, the N.C.O's, had to command the companies in the field. It was not that the Word was being preached in superfluous detail; it was that the pastoral care and the Sacraments were simply not available on anything like an adequate scale. Leakey's picture of "sincere African Christians who want to follow the teachings of Christ, but who do not wish to be bound by the rules of the Churches, but only by those of the Bible" is not one which will be recognised by many missionaries or even by many African Christians. Although, until the advent of Mau Mau, breach of the Christian marriage law may have marked the technical point of separation between the Church and its nominal members, the seeds of that separation had been sown in most cases long before in the fact that what had started, inevitably, as a desire for education had never ripened, through example and training, into Christian discipleship.

When in 1931 the Presbyterian Church in Kenya decided, after nearly 20 years of heart-searching and debate by African clergy and elders as well as by European missionaries, to make the practice of female circumcision unlawful for its members, it precipitated a crisis in which many of its schools were deserted and very many of its adherents lapsed. The wisdom of that decision has often been questioned, not least by the Kenya government, but never, so far as I know, on the grounds that it drove large numbers of otherwise sincere and believing Christians out of the Church. Other denominations, including the Anglican and the Roman Catholic,

which failed to reach a decision on this issue, did not feel any reason to congratulate themselves on a greater breadth of mind. They were merely left with the uneasy feeling that the proportion of nominal Christians among their official membership was larger than they would care to test. They felt, as no doubt Church leaders in England have felt in recent years, that some influence was better than none, and that even if mission education was not leading more than a minority of its pupils into full and fearless belief, it was still doing a better job than secular education would have done. And so the test was postponed, to be provided by Mau Mau on a far more terrible scale than anything else the missions had imagined. To be Christian and a Kikuyu during the last two years has been as dangerous as it was to be a Christian during any of the great persecutions of the later Roman Empire. And the results have been as wonderful. Shorn to a tithe of its former membership, the Church stands shining in embattled strength. It is clear as the day that here and here alone is the sound and stable nucleus around which Kikuyu society must be rebuilt.

And yet this is the situation in which Leakey recommends that the Churches represented in Kenya should abandon their world-wide and age-long pattern of the Christian family, or, failing that, encourage the emergence of a petty, tribal Church with different standards to those of Christendom. This is certain myopia. But even in the most restricted, parochial view it would seem utterly unrealistic. Are the Kikuyu Christians who have come through the fire of persecution likely to prove so malleable in their views of the Christian way of life? Does not experience suggest that the problems will rather be to prevent the emergence of an almost Donatist intolerance of the faithful towards the lapsed? And will those who have once abandoned Christianity for a deliberately fabricated tribal faith be anxious to return to a debased and tribalised form of Christianity? Again, does not experience, does not even East African experience, suggest that when a tribal faith has signally failed, the reaction flows the other way? Has Leakey forgotten that after the Maji Maji rebellion in German East Africa in 1905, which preached a faith not so different from Mau Mau, there was a sudden, sweeping demand for Christian teaching? No, in contrast with Dr. Leakey, I feel that the present moment is one in which both Church and State in Kenya should be uncompromisingly catholic and cosmopolitan. There should be no purveying of second-class Christianity any more than of second-class citizen-

ship; one rule for black and white, one Holy Catholic Church—divided to our shame, but yet divided by shades of doctrine not of colour. The revolution in Kenya will not be finished when the last outlaw surrenders. A society which has been so shaken to its foundations will never revert to what it was before. When the inertia of social forms is broken by revolution, there is the possibility of renaissance as well as of disaster. People are ready to learn as they never are in normal times—from a Church that has much to teach.

Nothing can be wise that is not practical and I teach my children philosophy to fit them for living in the world, not above it.—Sir Thomas More.

It is not even necessary or good for us to live entirely with congenial spirits.—Sir Thomas More.



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Book Reviews

Stirring our Consciences

Through Malan's Africa. Robert St. John. (Victor Gollancz Ltd. 13s. 6d. 320 pp.)

The Bishop of Johannesburg commends this book as giving a sympathetic and understanding picture of contemporary South Africa remarkably free from snap judgments and superficial observations. Many will agree. But there are many South Africans who, while they might reluctantly admit that the book told the truth, and nothing but the truth, would indignantly deny that it told the whole truth. They might say, for instance: "Suppose that you want to learn from this book the facts about African housing. You look up 'Housing' in the index, turn to the pages and find that they refer entirely to the worst slums of Cape Town and Johannesburg. If you read the whole book you will find a short chapter on the model township at Pretoria, and a very brief reference to the magnificent work of Councillor Schauder, the 'man of mercy' of Port Elizabeth; but the emphasis is laid, not on the immense difficulties to be faced, nor on the not inconsiderable achievements, but on the dark and tragic aspects of the vast unsolved problem."

Or they might say: "You wince at such dreadful stories as those of the physical brutality of the Zoo attendant in Johannesburg or the mental brutality of the woman store-keeper in the Transkei. We too are shocked by them. We would ask you to believe that they are exceptional, and should be seen against a background of general friendliness and helpfulness which is not reported because it is not news."

It is not necessary to discuss who sets the scene in truer perspective—the author, or those South Africans who are stung by him to self-defence. He observes and describes certain things which are true and which are evil; and they cannot be off-set by any number of things that are good. If we are guilty of them, we have to repent of them; we cannot get by with "Lord, Lord have we not in Thy name done many wonderful works?" That is a common reaction to such criticism, not only in the Union. In Kenya, for instance, there is the same kind of super-sensitiveness, though there the defensive plea is more, "Lord, Lord have we not suffered extreme provocation?" But it is penitence that is needed, not justification. Criticism that makes us face the iniquity which, individually or collectively, we work is highly salutary, and it is foolish to resent it.

Where critics are often less helpful than they might be is in underestimating the complexity of the act of penitence to which they call us. Merely to record a challenging incident is comparatively easy, and could have the effect simply of stimulating bitterness. To perceive and make the right creative response to such a situation is a more difficult matter altogether. In this book the author describes; he does not intervene. That may have been inevitable; if he had taken the kind of action to which he must often have felt impelled, he might well have found himself prevented from carrying out his prime

task of reporting. But the reader has no such excuse. It is not enough for him just to read and feel indignant; he has to ask, "What, in such circumstances, could and should I do?" If, for instance, one is in the lift when the woman with the Courtesy Week badge forbids the attendant to take the tired old African messenger up to the top floor, what does one do? It clearly is not enough to say, "So far as I am concerned, he is welcome to come up in the lift, but, if you object, of course..." To get out and walk up with him would be better: best of all, perhaps, to walk up instead of him.

Or consider the case of the African passed over in the queue till two white women and a white man had been served, though they had come in fully five minutes later. "Do you get used to that sort of thing?". He laughed, not very pleasantly. "What else is there to do but get used to it?" That may be the question the black man puts to himself, but the white man must ask, "What else is there to do but acquiesce in it?" The answer is not quite so simple as it may seem. Take an elementary example. You are in a shop in Cape Town; second in the queue to a woman whose business is taking rather a long time. Ahead of you, but in the "coloured queue", is a man who seems to have been there some time and to be in a hurry; his fingers are drumming on the counter, nervously rather than impatiently, not at all aggressively. You think to yourself, "If the attendant turns to me next, I shall indicate that it is this man's turn. If the woman behind me in my queue objects, I shall say, 'Madam, you are second in the queue. I shall be glad to come behind you, but you are still second.'" It is quite likely that no difficulty will arise;

the attendant will look at you inquiringly, but at your nod will turn at once to serve the man in the other queue, and the woman behind you will show no sign of objecting. But it might turn out quite differently. If there had been a long queue behind you, you might have had to go down to the very end of it. No doubt you would be prepared for that, but even then there might have been such loud offensive comment that the humiliation you wanted to avoid would have been made even greater.

Even in such a trivial instance as this there are unexpected complexities. One's natural indignant response may often relieve one's own feelings rather than the situation. The invigilator of an examination in Cape Town is instructed that white and coloured candidates must sit in different rooms; if he thinks, "I cannot stand for this segregation", and puts them all together, he may feel that he is making an important protest, but one thing is quite certain; he is starting them off on their papers in an atmosphere most damaging to their prospects of success. In this country, people have been invited to express their disapproval of the policy of apartheid by refusing to buy South African fruit. It may "liberate their souls", but does it achieve anything more than that? It may blindly damage the wrong people; the evils against which they are protesting are more obvious in the mine than in the orchard. It is a simple thing to boycott oranges; a very revolutionary thing to boycott gold. One only has to contemplate that possibility to know how inextricably bound up we all are in one condemnation.

In this book we are shown most vividly the mote that is in our brother's eye. What are we to do about it? We shall not see clearly



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enough to be any use at all in helping to remove it unless we deal with the beam in our own. The implications are far-reaching. We are moved to examine our conscience in relation to the influx of Jamaicans into this country; and very little consideration shows that conditions in Jamaica demand our attention even more than conditions in Birmingham. We are invited to make good to Africans the educational facilities they will be losing under the Bantu Education

Act by helping them in the Protectorates; and at once it is brought home to us that these territories, for which we are responsible, have nothing of sufficient quality to offer. The value of the book to English readers is not that it should arouse indignation, however righteous, and move us to denunciation, but that it should stir our consciences and inspire us to set our own house in order.

B. L. GREAVES.

Russian Slave Workers

Vorkuta: The Story of a Slave City. By Joseph Scholmer. (Weidenfeld, 15s.)

When it was suggested to the harsh and despotic Tsar Nicholas I that the Vorkuta region in the Arctic could be made into a colony for exiles, he replied: "It is too much to ask of any man to live there." Now, a century later, Soviet Vorkuta is a mining centre producing all the coal used by Leningrad industry.

Joseph Scholmer, a German radiologist, was arrested in Eastern Germany in 1949 on a charge of espionage and sentenced to 25 years "corrective labour" at Vorkuta. Three years later he was unexpectedly released and has now written an account of his experiences. The same story has been told before, and often better. The first stage, the NKVD interrogation, was analysed with exceptional thoroughness and wit by Alex Weissberg in *The Conspiracy of Silence*. Gustav Herling in a harrowing book, *A World Apart*, which I found more impressive than Dostoevsky's *The House of the Dead*, has told us about the end of the journey in the murderous Arctic night. Measured against evidence of that quality, Mr. Scholmer's contribution is slight. He set out to produce a piece of lively journalism, but the enormous, tragic

theme does not lend itself to flippant treatment, and as I read *Vorkuta* I felt with growing irritation not that the author was lying but that he was miles away from the truth. This enabled me to meet with healthy scepticism such statements, uncorroborated by any other reliable witness, as "The Americans are the great hope of the Russian people to-day", or the startling recommendation to the Western Powers that they should promote risings and drop "arms, radio transmitters and explosives" in the Siberian prison camps. (As far as I could guess, this shockingly frivolous idea is what the blurb calls "a provocative and original plan for the defeat of Soviet Communism in the cold war.")

But what in my opinion justifies the publication of this book are the last fifty pages describing a remarkable event about which very little is known: the strike of the slave workers of Vorkuta in July 1953. Mr. Scholmer attributes this unprecedented act of rebellion to the effect produced on the prisoners by the news of the June rising in East Germany, but it seems clear that less accidental causes were at work. It has been said that men revolt not when they are in despair

but when they begin to hope, and by the summer of 1953 conditions in Vorkuta had greatly improved, prisoners were not starving any more, Stalin was dead, and rumours spread about a general amnesty.

The strike began suddenly and mysteriously. On the 20th of July, ten thousand prisoners refused to work. Within a week they were joined by the entire mining population of Vorkuta. The strikers demanded the removal of the barbed wire, a review of the political trials and a reduction of the sentences. The authorities, faithful to Lenin's advice, applied "persuasion plus coercion". In some

pits several hundred men were shot, in others the camp commander made fatherly speeches. By the middle of August all the prisoners were back at work. The immediate practical results of the strike were negligible, but as Mr. Scholmer points out, the most important thing about it was that it took place at all. "For all those taking part in it, the strike was the first positive defiant action of this sort ever taken within the Soviet Union. And that was enough. It was something quite unheard of, something which no one had ever thought possible even in their wildest dreams."

VERA TRAILL.

Dockers and Docks

The Dock Worker (an analysis of Conditions of Employment in the Port of Manchester). (The University Press of Liverpool. 17s. 6d.)

What is the trouble on the Docks? This question still disturbs both press and public in spite of the many attempts to find out the causes and to suggest remedies by Government Committees and by much public discussion. This book is the best diagnosis of these troubles that has come to my notice and even if it does not provide the answers it does give us material on which to base our further thinking.

It is a scientific study of the problem based on an inquiry in the Port of Manchester in 1950-51, carried out by the Department of Social Science of the University of Liverpool aided by a grant from the Nuffield Foundation.

To understand the position, and it is all set out in the Survey, we must have a clear idea of what casual labour meant in the old days. It is sufficient to quote Charles Booth's condemnation of it as "a gigantic

system of outdoor relief" and as "something that was demoralising and discrediting." We must then remember, that, in those days, the docks were the last refuge of the casual. When there was no work elsewhere he tried the docks without much knowledge of the skill required but with a hearty respect of the hard work involved. The work of John Burns, Ben Tillett and Sir James Sexton were steps in overcoming this evil by means of Trade Unionism, it was furthered by that of Ernest Bevin through his War Decasualisation Scheme during World War II and completed by the setting up of the National Dock Labour Scheme in 1947.

Everyone connected with the industry is agreed that this Scheme is such an advance on old conditions that it must not be abandoned. The employers recognise that a stable and well-paid labour force will make for

better work and better relations; to the dockers the scheme has given a wage that compares favourably with that of other industries and a status compatible with the value of their work. Yet everyone connected with the industry, as well as the community, feels that something is wrong and this survey is an attempt to look anew at the problem.

Yet how great are the difficulties? The conditions of work have not shown that improvement which we have seen in other industries and this is probably due to the absence of that close and intimate association of employers and workers that is seen elsewhere. The exact time of arrival of ships cannot be foretold either day by day or by the season yet, if ships are to be turned round promptly, the labour force must be sufficient to meet the peaks. The hard fights of the old days have given the dockers that "close knit loyalty", that "internal solidarity", that "quixotic generosity the one for the other" and throughout the industry we have that "tough independence" that seems to be common to all in our race who even smell salt water. Great qualities all of them, but also qualities that make good fighters ready to fight, sometimes even on the slightest pretext. Add to this, as part of his independence, that the docker wishes to retain his freedom while still holding to the scheme; he wishes to retain his right to work hard for many hours on a good cargo and then take a day or two off to recover. Unfortunately, no one has yet invented a scheme that will allow of this and yet abolish casual labour.

So this book tackles the problems that arise in such a situation; they are many but they have all been faced.

Here are a few of them: the difficulties of the Trade Unions and in particular the misunderstanding of Trade Unionists when their leaders are at the same time prominent members of the Dock Labour Board. The difficulties of a system so complex that the men do not understand "who or what employed them or directed their work". (In this connection it is remarkable that the one man who was never blamed for the confusion was the Managing Director of the Ship Canal Company.) The difficulties of the unofficial leaders whose importance is so easily magnified by those wishing to find reason for what is really a much deeper grievance. But above all, perhaps, is the need of clear means of communication, a difficulty which is familiar to readers of the News-Letter in other connections. Perhaps the saddest paragraph in the book is where it says "The story of the two strikes centres on the theme of bad communications between the workers, the Unions, the Labour Board and the Dock Company". After setting out the different ways in which these bodies severally failed, the book sums up "In general it was the confusion prevailing at the time the strikes took place which in large measure accounted for the fact that they occurred at all, and to us it is quite evident that when it was all over not one of the bodies concerned had any clear idea of what it was all about."

If this is true then surely we require many more surveys of this type. Such honest and brave attempts to get at the truth, may be one of our best means of solving "serious but hidden disorders" in some parts of our industrial civilisation.

WILFRED GARRETT.

Frontier Miscellany

It is most encouraging to notice the number of cheap editions recently published. Penguin Books have now issued a first-class Pelican by Bishop Stephen Neill, *Christian Faith Today*, which at 2s. 6d. deserves a very wide circulation. His own series, World Christian Books, now offer us two more titles. The first is *Mark's Witness to Jesus Christ*, by Eduard Lohse (U.S.C.L.: Lutterworth Press, 2s.), a little book which will lead its readers both to read and to understand the text of St. Mark. The second, Dr. C. E. Raven's *Christianity and Science* (same publisher and also 2s.) is a good deal more difficult, but it has an introduction to help in its study. Both this and Professor C. A. Coulson's Rede Lecture: *Science and Religion: a changing Relationship* are really of outstanding quality. (The latter is published by Cambridge University Press: 2s. 6d. for only 36 pp, but worth every penny of the price).

We also welcome the first of a religious "Fontana" series from Collins. For 2s. each they offer *Mere Christianity* and *The Screwtape Letters* by C. S. Lewis. Here is a chance to buy these books, instead of borrowing them. Will the publishers perhaps follow these up by J. B. Phillips' *Letters to Young Churches*? The whole Church would gain from such an offer.

Recent pamphlets on church unity and missionary work have been fewer in number, but attractive in quality. *Praying for Unity*, by Olive Wyon (Edinburgh House Press, 1s.) should be a handbook of the ecumenical movement. Dr. M. A. C. Warren's *The Gospel of Victory* (S.C.M. Press, 7s. 6d. or 3s. in R.B.C. edition) consists of four Bible studies in Galatians which, as you will expect, state many wise and yet neglected truths about the biblical basis of missionary work.

His own society have just produced *Truly Called* (Church Missionary Society: Highway Press 2s. 6d.), a series of practical studies on the training of ministers for overseas: the editor is Douglas Webster. The Presbyterian Church of England have now published a frank and definitive statement by Mrs. Margaret Kiesow, who wrote recently in the *Christian News-Letter*. Her *China: the Challenge* is 1s. 6d. The Rev. Michael Scott has printed his New York Sermon *Experiment in Time* in a pamphlet published by the Africa Bureau at 6d.

The Iona Community have issued a new batch of pamphlets. Penny Jones, their Industrial Secretary, has produced two simple yet effective booklets, *In Heaven's Name — Politics!* and *Is Politics a dirty Game?* and James Maitland, Warden of Community House, Glasgow, stresses both the personal and the political action Christians can take in local affairs in his *Caring for People* (all 6d. each). Dr. George MacLeod himself shows another side of the Community's work in his typically down-to-earth *The Place of Healing in the Ministry of the Church* (9d.).

There are also two small books which *Christian News-Letter* readers may like to hear of because they offer much factual information on current problems. The first, published by Councils and Education Press at 3s. 6d. is *Comprehensive Schools Today*, a survey of existing schools by Robin Pedley with a number of critical essays by other educationalists. The Acton Society Trust has perhaps never received adequate publicity for its admirably studies of nationalized industries: *Management under Nationalization* (7s. 6d.) is but one of the reliable summaries which it has produced. Write to 39 Welbeck Street, London, W.1. for further details.

M. G.

To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of ascetism (as a sinner, a penitent, or a saint), but to be a man.—Dietrich Bonhoeffer.

BOOKS RECEIVED

Mention in this list neither implies nor precludes subsequent notice.

- Anglican Congress.* Ed. by P. M. Dawley. (S.P.C.K., 5s.)
- The Septuagint Bible.* Ed. by C. A. Nuses (Falcons Wing Press, New York, \$ 6.50.)
- The Heresy of Democracy.* Lord Percy of Newcastle. (Eyre & Spottiswoode, 18s.)
- The Christian World Mission.* K. Scott Latourette. (Eyre & Spottiswoode, 10s. 6d.)
- Southwark Story.* Florence Higham. (Hodder & Stoughton, 20s.)
- After This Manner.* Vol. 2. (S.P.C.K., 12s. 6d.)
- Essays in Christian Unity.* Henry St. John. (Blackfriars, 12s. 6d.)
- The Gospel of Victory.* M. A. C. Warren. (S.C.M. Press, 7s. 6d.)
- Services and Prayers for Country Use.* Paul A. Welsby. (Longmans, 6s.)
- The Doctrine of Election in Tannaitic Literature.* B. W. Helfgott. (Columbia, 28s.)
- Best SF.* Ed. by E. Crispin. (Faber & Faber, 15s.)
- The Social Foundation of Wage Policy.* Barbara Wootton. (Allen & Unwin, 15s.)
- Beyond Neutrality.* M. Jeffreys. (Pitman, 8s. 6d.)
- Psychology and Worship.* R. S. Lee. (S.C.M. Press, 7s. 6d.)
- Neighbourhood and Community.* (The University Press of Liverpool, 12s. 6d.)
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- K. G. COLLIER.**—Senior Lecturer in Education at St. Luke's College, Exeter, and Honorary Lecturer in Evolution at the University College of Exeter. Author of *The Science of Humanity*.
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- L. B. GREAVES.**—Africa Secretary of the Conference of Missionary Societies.
- *T. M. HERON.**—Formerly Managing Director of Cresta Silks.
- A. HOURANI.**—Fellow of Magdalen College, Oxford. Author of *Minorities in the Arab World*, etc.
- *PHILIP MAIRET.**—Formerly Editor of *The Frontier*.
- ROLAND OLIVER.**—Lecturer in history at the School of Oriental and African Studies, Author of *The Missionary Factor in East Africa*.
- R. K. ORCHARD.**—Africa Secretary of the London Missionary Society.
- MICHAEL PERRIN.**—Chairman of the Wellcome Foundation; formerly Deputy Controller of Atomic Energy.
- *A. R. VIDLER.**—Canon of Windsor. Secretary of the Christian Frontier Council.
- CHARLES WEST.**—Formerly Presbyterian Missionary in China.
- *Member of Christian Frontier Council.

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Any book reviewed or advertised in *Christian News - Letter* may be obtained from Mowbrays' bookshops by post. Although chiefly concerned with religious books, these bookshops are also well stocked with general literature and with selected children's books. Book Tokens are exchanged and sold.

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44 BRAZENNOSE STREET, MANCHESTER, 2